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*133 *137 but separated by a black limestone spur, the ground is composed of gravel and resembles small terraced fields. These are called Khi-llü-p'u-dshwuà ([Terraced] rice-field partition). This is the depression at the foot of Nv-lv-na and Nv-lv-p'ĕr. Here in the gravel and scree grows the peculiar composite resembling a shako, *Saussurea laniceps* H-M., formerly mistaken for the Himalayan species *S. gossipiphora* (PLATE 67).

•[136] The lovely alpine meadow of Gko-zo-mbu, commonly known as Ma-huang pa-tzu 馬鞍壩子 in Chinese (Leech meadow) on account of the leeches which abound there in the summer, is surrounded by beautiful fir trees (*Abies Forrestii*) with dark greenish-black needles, silvery beneath. These exude a delicious fragrance of balsam. Here grow also wonderful rhododendrons and primulas, and in the summer the meadow is often one mass of *Strobilanthes versicolor*, with bluish-purple flowers. Above the meadow and the encircling forest to the north-west is a hanging meadow with a mass of limestone rocks hidden in the grass. Crossing the little stream of A-nùn-t'khü-k'ö, a trail leads first to a spot called Zhwua-mä-shi-gkv, with a spring, and thence to the steep, rocky slopes of P'ĕr-dshwuà-k'u-k'ö (Gate to the white barrier).

Opposite, to the east, is Ho-san yi-gkv, a high, limestone crag 15,500 feet in height, with long scree and talus slopes. A Buddhist priest once spent a night on the top, hence the name, Where the priest slept (*ho-shang* 和尚, priest). The name is half Chinese and half Na-khi. Beyond P'ĕr-dshwuà-k'u-k'ö is another lovely meadow, 14,500 feet in elevation, known as P'èr-dshwuà. In the month of July it is covered with the most beautiful alpine flowers and prostrate rhododendrons (*Rhododendron prostratum*) with large salver-shaped, wine-colored blossoms. From here one can ascend still higher to 17,000 feet and look down upon Ho-san yi-gkv; the region is called P'ĕr-dshwuà-gkv-lu.

The tremendous gorge of Sa-ba lo-gkv (H-M., Lo-kü) which extends to the very foot of the vertical limestone wall beneath Shan-tzu-tou, stops one's progress (PLATE 68). On the edge of the gorge, which is 4,500 feet deep, lie masses of loose boulders; one passes over a pile of rock, split by the action of ice into thousands of fragments, and then over a talus slope, the last stretch of which leads to the brink of the overhanging crags composed of loose, flat limestone slabs. The edge appears crenellated, due to dislodged boulders which found their way to the depths below. Avalanches of rock and ice from the hanging glacier below Shan-tzu-tou descend continuously into the gorge, and the resulting roar reverberates like distant thunder from the abyss below. Huge boulders are precariously balanced on the edge of the gorge and the lightest touch dislodges them. Here at 17,000 feet is the limit of vegetation. At this height we find the beautiful turquoise-blue-flowered crucifer *Solmslaubachia pulcherrima* growing between limestone rocks, while on the screes and among loose rock occur shako-like species of Saussureas (*S. laniceps*, *S. leucoma*), their flowers buried in a conical mass of cotton which rises from rosettes of prostrate leaves.

Halfway up the mountain mass of Ho-san yi-gkv is a belt of fir forest called Nv-lv boa-gkü (Belt of the snow range), and to its north a broad talus slope descends steeply into a valley or, rather, ravine called Zhwua-k'o lo (Gorge where the horse was killed). On this long talus slope is a broad strip of black fir forest growing for some distance down into the ravine. The latter leads

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Emerging from the pine forest we come to an *obo* [10] (*shi-zhi* in Na-khi) at the head of the trail which leads into Pai-shui. The first part of the trail takes us to a small meadow and depression called Hoa-gkyi lo,[11] surrounded by *Picea likiangensis*, and thence down to the stream-bed, spanned by a stone-bridge: elevation 9,970 feet. The stream-bed is lined with spruces, willows and rhododendrons. On the northern bank, and somewhat above it, is a beautiful meadow surrounded by spruce forest which, next to Nda-za gko, is one of the finest camping places in this region. It is known as Gyi-p'ĕr k'a-k'o, elevation 10,000 feet.

The Pai-shui (White water) has its source in the hanging glacier overlooking Nga-ba, and it is rightly so called, for it is of a bluish-white, intensified by the white limestone rocks over which it flows. It is a beautiful stream with tall spruces lining its bank (PLATE 83) as if planted there, and for background the grand peaks of Jade-dragon Mountain crowned with eternal snow. Words fail to describe the beauty of the scene. Here is Nature still undisturbed, here roam bears, deer, leopard, stags and pheasants, in the majestic forest and over meadows starred with myriads of flowers.

Two lateral streams join Pai-shui near its head, the Pai-shui itself is fed by the glacier which spreads out like a fan over the rocks polished by the ice. Here at the head of the stream-bed the elevation is 11,000 feet and the mountain wall rises abruptly, the slopes to the left and right being forested with larches, while above them somber firs cling to the steep declivities, their dark green foliage contrasting sharply with the light-grey limestone scree.

On the spur which separates Pai-shui from the parallel-flowing Hei-shui 黑水 (Black water), called Gyi-nà lo-gkv, rising in the third highest peak, Gyi-nà nv-lv, is situated one of the finest meadows on the entire range. It is called Nda-za gko, elevation 10,700 feet (PLATE 84). There are two approaches to this loveliest of all the meadows, hidden in dense forest on this lateral spur which appears too narrow to harbor such an extensive place.

One approach is by the Pai-shui valley, the trail ascending the northern valley wall; the second is up the broad slope of the pine-covered spur which separates Pai-shui from Hei-shui. The steep trail leads at right angles from the main road into the pine forest, the dividing spur being known as Gyi-p'ĕr mbu in Na-khi and Shan-shen-miao 山神廟 in Chinese, for once upon a time a shrine dedicated to the mountain spirits existed here. Once over the steep slope the trail crosses a rocky flat covered with pines and low, shrubby oak (*Quercus semicarpifolia*), to a narrow meadow called Nda-za gko dü-man, flanked on the north by a spur with a bluff known as Ting-hsiang 釘像 gkv; the last word is Na-khi and meaning "there," while the Chinese characters refer to the shape of the bluff, which resembles a nail.

From this little meadow it is only a short distance to the magnificent one of Nda-za gko. To the south the spur enclosing it is covered with forest composed of spruces 100 to 150 feet tall and firs, with undergrowth of cane-brake.

[10] *Obo* is a Tibetan-Mongol word and denotes a cairn, a pyramidal pile of rocks on a pass. The Tibetans call it *la-rdsas* (pronounced la-dse).

[11] The *Hoa-gkyi* is an herb (*Oxyria sinensis*) with reddish stems and white flowers, the leaves of which are cooked and fed to pigs.

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The finest stand of pine forest in this part of Yün-nan was once here. Trees a hundred feet tall, with perfectly straight boles stood here until the Lo-los came from Ta-liang Shan 大涼山 to settle. Clan feuds had forced them to wander and they came to this wild region. They cleared most of the forests and, cutting down the magnificent hard yellow pines set fire to them as they lay on the ground. Of the smaller twigs and branches they would make oblong piles, cover them with sod, and then burn them; the ashes they ploughed under. This method of agriculture is mentioned in Chinese records about Lo-lo, as ploughing (cultivating) with fire. They made a desert of the land and the smoke clouds of the burning forests enshrouded the landscape (PLATE 93).

Water is scarce, there being only one small water-hole which is dry in winter, while in a small ravine near by a little brook furnished the only regular water supply for the entire community. From here the women carried the water in wooden buckets to their homes. As they depended entirely on rain for irrigation, they grew mainly potatoes, oats and buckwheat. The potatoes they ate baked in live coals. For over ten years they lived here, cultivating the dry lands, until, on account of almost daily robberies they were forced in 1931 to leave Ghügh-t'o. As the area is easily controlled on account of its being surrounded by the Yangtze on all sides, they could never return. Some went to Bbĕr-ddĕr, some to Yung-ning, the Li-chiang soldiers standing by on the banks of the Yangtze until the last Lo-lo had left with wife, child, sheep and pig. Thus they went east and north of the river with their few belongings to find new places to devastate (PLATES 94, 95). In their abandoned fields, young pines have sprouted again.

From Ghügh-t'o, the trail descends into a dry valley and pine forest. Ghügh-t'o like Lo-shui-tung 落水洞, possesses funnel-shaped sink-holes, the narrow part being lined with limestone; they are, however, not so numerous. Ere reaching the hamlet of Mba-yi-wùa one passes a large, forested, limestone mountain called T'khi-t'khi 'a-lv-k'ö (To shake off fear at the foot of the cliff) to the east of the trail. It is said that formerly tigers inhabited this region (leopards are still to be found) and people were afraid when they reached that spot.

Diagonally across the hill is a much lower mound, its slopes covered with pines; on its top a mud fort was erected, that is, a simple encircling low, mud wall. This fortification, called La-bpu Wua-ssä, was constructed during the Mohammedan rebellion in 1856, when the Moslems were being slaughtered by the Chinese at Ta-li and elsewhere. As the Chinese officials had fled from Li-chiang, a La-bpu (La-pao) Na-khi headman, by name Wua-ssä, had made himself magistrate and Fu-kuan; he liberated all the prisoners in the jails and slaughtered many Moslems. He forced Li-chiang merchants and well-to-do people, who had lent money to La-bpu peasants at exorbitant rates of interest, to take the place of cattle before a plough, and carry heavy loads. When they were unable to perform such work he addressed them thus: "As you are unable to do the work of a cow ploughing the fields, or to carry a load, you had better drink new milk," and thereupon had them beheaded. By the drinking of new milk he intimated that they had better be killed, to be reborn as babies. Many who had left their old masters, whom they maligned in order to in-

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PLATE 147. — MANY FLYING SQUIRRELS INHABIT THE T'AI-TZU (TUNG) CAVE

太子洞飛鼠

Several species inhabited the recesses of the cave. The largest here figured is *Petaurista alborufus ochropsis*; after dark they volplaned from the cave onto tall trees to feed on leaves.

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Large Macacus monkeys inhabit the central part of this valley. They move in companies, settle in the fields of the neighboring villages, and eat the crops of the farmers, especially those of broad beans and turnips.

Some distance below T'ai-tzu tung a narrow trail leads down into the deep gorge Gyi-p'ĕr k'a with walls vertical in places, the lower slopes mainly forested with oaks and pines. Here on the western side there is no glacier moraine and the forests extend to the very foot of the cliffs. To where the trail descends into the gorge there is no sign of water, but immediately below the trail there is a tremendous drop in the stream-bed, and from the rock wall a huge volume of water issues, forming a large stream which debouches into the Yangtze at the village of Lü-ts'an.

From where the path (coming from T'ai-tzu tung) strikes the white, waterless stream-bed to the head of the Gyi-p'ĕr lo gorge is a distance of 10 li. A terrace densely forested is to the south of it, and a woodman's trail leads to the foot of the limestone cliffs at the head of the valley.

From the summit of Shan-tzu-tou two small dying glaciers descend onto the sloping rock wall but are not to be compared to those on the eastern slope of the range. Here the peak itself looks insignificant, due to the small quantity of snow and the absence of the lower peaks and promontories which make the eastern side so beautiful. The slopes of Gyi-p'ĕr lo are densely forested with spruces, hemlocks, and giant rhododendrons 40 feet tall with trunks two feet in diameter.

Bears live in this gorge, as their fresh tracks testified, while huge flying squirrels dwell in the recesses of the T'ai-tzu tung. These are reddish-brown in color with a very pale fawn-colored back; they are known scientifically as *Petaurista alborufus ochropsis*, and to the Na-khi as Fu-chung-p'i, which is apparently a mispronunciation of the Chinese Fei-ch'u-p'i 飛鼠皮. During the daytime it was impossible to find them in the caves, but at night they volplaned out of them onto tall trees growing in front, where they fed on the green leaves. With a torchlight pointed up into the trees, their red eyes glowed like live coals, and thus they could easily be shot down (PLATE 147).

Trails lead from across the Gyi-p'ĕr k'a gorge to the forests and bluffs at 10,300 feet elevation to the north, whence beautiful views can be had both up (PLATE 148) and down the Yangtze, up the Yü-ndo gyi (Chung-tien River) to the north, to A-hsi on the Yangtze in the south, and, even beyond, the little lake Bbu-t'u-ndĕr in the valley at Kuan-shang 關上 is visible.

From T'ai-tzu tung a lower trail leads up the Yangtze valley past the village of Ggŏ-ndĕr in a circular depression, the floor of which forms a small lake or pond, and thence over pine forested spurs and along wide curves and ravines to the village of Muan-ndĕr (Lower pond, in contradistinction to Ggŏ-ndĕr or Upper pond).

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broad and so is the valley. It has here many large islands on which numerous water-fowl, representing many species, disport themselves from autumn to spring. Most common are the Brahmini ducks, or sheldrake, and two species of geese. Chü-tien is now situated in what was once the ancient department of Chü-chin chou,[27] and is perhaps identical with it. The Li-chiang records state in one place, that Chü-tien is 216 li north-west of Li-chiang and in another place that Chü-tien T'a-ch'eng is 300 li from Li-chiang. The distance for ancient Chü-chin chou is given also as 300 li north-west of Li-chiang, so it must be one and the same district.

The Li-chiang records have this to say about the ancient Chü-chin district: "Its ancient name was Lo-po-chiu-t'an [the *Yün-nan Tien-hsi* calls it Lo-tzu 羅姿 and the *Nan-chao Yeh-shih* Lo-p'o 羅婆] and the Tibetans dwelled to the west of it." The *Tien-hsi* says (Vol. 1, fol. 28) that in ancient days Chü-chin chou was the land of the Hsi-fan, and that during the T'ang dynasty it was occupied by two tribes of Man (Barbarians) called the Fu 伏 and the Lu 獹, and afterwards their land was captured by the Mo-so-man (Na-khi) and incorporated into the Nan-chao (Southern Kingdom) and made subject to the Li-chiang Chieh-tu 麗江節度 (Government of Li-chiang). At the beginning of the Mongol dynasty it became part of the empire, and in the 14th year of Chih-yüan 至元 (1277) in the Mongol dynasty there was

[27] Regarding Chü-chin chou, the *Tu-shih fang-yü chi-yao*, ch. 117, fol. 21a, states that "in ancient days it was the land of the Hsi-fan. In the T'ang dynasty it was the Lo-p'o-chiu-t'an 羅婆九陵. The P'u 僕 and Lu 獹 tribes dwelled there. Afterwards the Mo-so tribe captured their territory by force."

It is interesting to read in the above-mentioned work on p. 22b, under the heading "Pai-ma[illegible] 白馬寨," that "Pai-ma-chai (White horse village) was situated two li south of Chü-chin chou. The T'ang history relates that the Chieh Ch'iang 蠍羌, who were the descendants of the Pai-ma-ti 白馬氐, dwelled there, hence the name Pai-ma-chai." We have here direct proof that the Ch'iang, of whom the Na-khi are descendants, dwelled in the territory now occupied by the latter under their own tribal name.

The Chieh Ch'iang were the descendants of the great Ch'iang ancestor Yüan-chien 爰劍, commonly known as Wu-i 無弋. The sons and grandsons of the latter separated into branches, establishing in all 150 tribes. Nine tribes lived west of the head-waters of the Ssu-chi Ho 賜支河. (This, in the *Yü Kung*, is called the Hsi-chi 析支. The latter is, however, the name of a mountain, so the Ssu-chi Ho may be a stream which had its source in that range.) Some tribes dwelled to the north of the borders of Shu Han 蜀漢 (Ssu-ch'uan). Fifty-two tribes of the 150 were neither numerous nor strong and thus could not exist as separate tribes, so they dispersed; others had no descendants and died out, while others again went far afield. The Pai-ma Ch'iang lived in the territory of the Shu Han, others were the Mao-niu 旄牛 (Yak) Yüeh-sui Ch'iang 越巂羌. Li-chiang was the Yüeh-sui territory during the Han and Hou Han, or Later Han dynasty, and it was in that period that the Na-khi (Mo-so) first settled in Li-chiang.

Five generations after Wu-i came Yen 研. He was exceedingly brave and strong, and afterwards the tribe was given his name. Thirteen generations after Yen came Shao-tang 燒當. He was also brave and strong. His sons and grandsons were numerous and they took his name for that of their tribe. Several decades after the submission of the Shan-chieh Ch'iang 多鈷羌, all the I 夷 (Barbarians) submitted and the borders were no more blocked.

The records of the Hsi Ch'iang 西羌 (Western Ch'iang) in the *Hou Han Shu* (History of the Later Han dynasty) tell that in the time of Yüan Ti 元帝 (48–33 B.C.) the Shan-chieh Ch'iang plundered Lung-hsi 隴西 in Kan-su, and the Yu chiang-chün 右將軍, (Junior general) Feng 馮 was sent by Imperial order to attack and bring them to submission.

Translated from the *Fang-yü-hui-pien-pien-i-tien* 方輿彙編邊裔典, ch. 47; *Ch'iang-pu-hui-k'ao* 羌部彙考, fol. 26a–b.

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CHAPTER V

THE YUNG-NING PLAIN

The Yung-ning plain (Hli-dü, which the natives pronounce more like Hli-di and the Na-khi of Li-chiang call Lü-dü) comprises an area of about 100 square li and is the most important part of the entire Yung-ning territory. The Hli dji (waters of Hli) traverses it in great curves and in wintertime it is the home of many thousands of ducks, cranes and herons. The cranes come from the Koko Nor, where they breed, to winter in the south.[1] A better place for duck-shooting is difficult to imagine. Less than half of the plain is cultivated and the peasants are strictly prohibited by their chiefs from growing rice. If rice were grown the plain could support three times the population it supports to-day.

1. VILLAGES ROUND THE LAMASERY

The Yung-ning Lamasery is the most important establishment and is situated on the western end of the plain, 10 li from the foot of Lion Mountain (Senge-ge ga-mu). Several villages cluster around the lamasery, of which the most important one is Boa-ts'o-gkv, (Place where the Hsi-fan [Boa] danced), pronounced by the Yung-ning people Ba-tso-gu. It is mostly inhabited by Li-chiang Na-khi and is also called P'i-chiang-ts'un 皮匠村 (Tanners' village). It is a nondescript conglomeration of miserable houses, the street an impassable quagmire covered with green scum. No improvements are permitted by the rulers of Yung-ning for fear of attracting outside settlers. In the middle of the road are the steaming-vats, where the people cure ox hides and deerskins. This village is immediately beyond the white Chhorten (mchhod-rten) (lama reliquary monument) and the little stone bridge. Here also Li-chiang Na-khi shoemakers ply their trade, making genuine Na-khi shoes, both of cow and Shan-lü 山羔 or serow hide, the latter a species of Capricornis.[2] They also make tall Tibetan boots, supply-

[1] Of the cranes which inhabit the Yung-ning plain and marshes the most common is *Grus nigricollis* (black-neck) the Gko of the Na-khi. This species breeds in the Koko Nor of north-east Tibet, and winters in Yün-nan. It was first described by the Russian traveller PRZEWALSKI from north-east Tibet, where I also collected it, and where its breeding-places were observed by me. Of the stork family, *Ciconia nigra* is often found in pairs in the flooded fields, while ducks such *Anas crecca*, *Anas platyrhyncha*, and *Anas nyroca* are found on the banks of the Hli dji as well as on the Yung-ning Lake. On the lake disport themselves the famous divers with lobate toes which the Na-khi call Dsu or Gvi-dsu. Two species are found, *Proctopus nigricollis* with black necks, and the North China species *Poliocephalus ruficollis poggei*, collected first in the province of Ho-pei. Other water-birds common in Yung-ning in the winter are *Mergus merganser orientalis* (the Nda-lä-lä of the Na-khi), *Casarca ferruginea*, the sheldrake (called Mba-shi-mba-llu-me by the Na-khi), *Niroca fuligula*, *Niroca niroca* and others.

[2] The species found on the Li-chiang snow range and north to Mu-li as on Mt. Ki-bo is *Capricornis sumatraensis milne-edwardsii* David. It is known to the Na-khi as Yi; in their books the female is called Yi-mä mbu-här (Female serow with the blue mane).

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To the north-west of Yung-ning dwell the c..law Tibetans of the Kung-ka-ling 貢噶嶺 and Hsiang-ch'eng countries, .ho are ever bent on robbing; to the east and south are the insurgent savage Lo-lo whom it is impossible for the Chinese, or the degenerate smaller T'u-ssu on the Ssu-ch'uan side of the lake and Yung-ning, to control. In addition to the raids perpetrated by these wild tribes, an occasional military rebel, like the former chairman of the Yün-nan Provincial Government Hu Jo-yü 胡若愚, who having been turned out, attempted to regain control of the province, settles with his hordes like locusts on this beautiful, but otherwise poor region. He and his hungry soldiers impoverished the peasants and forced their headmen or chiefs, on pain of death, to contribute not only food but money for their support.

The good old Tsung-kuan was always busy, he detested any one who smoked opium and had no good word for such. His righteous anger was aroused when an official order came from the Yün-nan Government in 1931 forcing his people to grow opium. He was a wise man and his counsel was always in demand. The neighboring chiefs in Ssu-ch'uan, and the Lang-ch'ü chief to the south-east of his territory, always asked his assistance when in trouble, for he was greatly respected on account of his sense of justice, and unimpeachable character. It was a great loss not only to Yung-ning and Yün-nan, but to all the poor and troubled chiefs, his neighbors, whose burden he helped carry, when he passed away on the 28th day of the second (intercalary) fifth moon of the 22nd year of the Republic (July 20th, 1933).

Lion Mountain. — One of the most conspicuous landmarks which confront the lake on the north, is the southern face of Shih-tzu Shan (Lion Mountain; Seng-ge ga-mu). The latter is a Tibetan word Seng-ge dKarmo (White Lioness), *Seng-ge* meaning lion, *dkar* white, and *mo* female. It is the Chinese Kan-mu Shan. In Na-khi it is called Gko-mun Ngyu (Hawk Mountain). This mountain is mirrored in the lake, its broad face representing the lion's head (PLATE 244), while its body extends to the north, the long western slopes of it forming the eastern boundary of the Yung-ning plain. No hunting is permitted, and here roam many bears who live on the oaks, and often come to the fields of the villages and eat their broad beans and peas. Deer, stags, blue sheep, serow, and goral roam over its rocky slopes and cliffs. The goddess Kar-mo is pictured riding a hind (PLATE 245). Two shrines have been erected to her in Yung-ning, one on the western slopes of the mountain which bears her name, and one on the island of Nyo-ro-p'u (PLATE 246).

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invaded Yung-ning territory, burnt its peaceful homes, driven off 1,600 head of livestock, and killed a number of peasants. This state of affairs is only attributable to the short-sightedness of certain Chinese militarists who, personally kill or order the killing of inoffensive native rulers who alone are able to control these wild border tribes. The murder of the Mu-li King is a case in point, and is directly responsible for the invasion of Yung-ning by the Gangkar-ling outlaws. It is true that some of the T'u-ssu are not fit to rule, but this degeneration has been brought about by the opium habit and the latter again by the forced growing of opium by the Chinese authorities for the sake of revenue. Tribes-people usually do not smoke opium and would never grow it were they not at times forced to and heavily fined should they refuse to grow it, plus being taxed for what they could grow. Happily those days are past.

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000 downhill passing a most remarkable temple, called Ch'a-fang-ssŭ, built on a ledge in a precipitous rock which rises sheer some 300 feet.

During this descent the Yang-pi River is seen on the left hand running most unexpectedly in a north-easterly direction. It makes a very sharp bend in this part of its course and afterwards again comes round into its original southerly direction. The Yang-pi is at the ferry 130 yards wide, with a moderate current, but a little lower down it gets squeezed in between the hills again, and becomes narrower, deeper, and more rapid. It is crossed by a rather shaky bamboo raft, and a few hundred yards of steep ascent brings one to Hsin-niu-kai, where there is a dilapidated official rest-house.

133 The people of this village are Chinese, not Lo-los, and from here on to Shun-ning the inhabitants are principally Chinamen. The height of the Yang-pi here is 3,900 feet, a fall of more than 1,200 feet from where we had last crossed [132] it on the Yung-ch'ang-Ta-li road. The climate at this low elevation is much warmer than most places in this part of the country and the opium crop was nearly ripe, whereas at Ta-li and other higher lying plains it was only just showing above the ground.

823 The river in this part of its course is not known to the Chinese as the Yang-pi Ho. The people here seem to have no name for it but call it vaguely the Ta Ho or Big River. In fact the Chinese very seldom give names to their rivers, but call them after the nearest town or important village through which they pass. Nearly all rivers thus have different names in different parts of their course. This according to our ideas of geography is extremely inconvenient, so I have thought it best to adhere to the name of Yang-pi River.

• 136 I had had scarcely any shooting so far, but on this march I first had an unsuccessful stalk after two barking deer, and afterwards shot a hen pheasant (*Phasianus elegans*), one of nine or ten that got up.

000 On the 11th we had an uphill road, climbing the Ta-chin Shan, a hill with a conspicuous pagoda on its summit. We left this pagoda on our left hand and followed a narrow path cut out of an almost precipitous hill-side to the village

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he began to make excuses, and evidently did not like the idea. I did not want to run the chance of making any trouble in a country part of which was nominally in our territory, so I determined to take the Mêng-ting road, which being much the more level of the two would be perhaps more likely than the other to become a trade route.

On the 12th March I left Nam-hu. The jungle here is full of pea fowl and jungle fowl, and within a few miles of Kun-long there is generally a herd of elephants to be found. We took the same road by which we had come and reached Mêng-ting on the 13th. The sawbwa sent a message to say that he would give me men to go with me to Mêng-ko, but warned me that the Las along that road had held a meeting a year or two ago and decided that no Englishman was to be allowed through their country, so that he (the sawbwa) would not be responsible for anything that might happen, and would recommend my taking the road round by Kêng-ma which was quite safe.

The sawbwa's willingness to send guides with me did not look as if he anticipated that I should have any serious difficulty, so I determined to stick to my intention to go by the Mêng-ko road. Accordingly the next day we started with an escort of two of the sawbwa's men, one armed with a gun, the other with a spear.

Two thousand feet of ascent took us to Man-hsak, a village containing a monastery and 50 houses, inhabited by people who said they were Shans but had decidedly La features. Those Las who have become Buddhists have rather a weakness for calling themselves Shans, and even the Shans themselves will often speak of them as Tai Loi or Hill Shans.

The Las and Was are found in considerable numbers in the hills throughout Chên-k'ang (Möng-Cheng), Kêng-ma, and the other Chinese Shan States which lie between the Salween and the Mekong. They also form the bulk of the population in the independent Wa country which lies to the south of this on the borders of China and Burma.

There seems to be no way of drawing a definite distinction between the La and the Wa. The wild Was appear to call themselves Wa, but I could not hear of any group of the race who call themselves La in their own language.

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of the Shweli, and is some 12 miles long by eight miles broad. It is full of villages and well cultivated, and is one of the largest, and quite the richest, of the plains inhabited by Chinese Shans. The town, like all the other villages of the plain, is so surrounded with bamboos and with banyan and other trees that it cannot be seen till one is close up to it. It contains 500 or 600 houses, well built of soft bricks in the Chinese style, and most of them have tiled roofs. The sawbwa's new palace is a very fine building, occupying a considerable part of the middle of the town. There is also a large monastery, and the whole place wears a greater air of prosperity than any Shan town I have ever seen. There has been a mud wall round it, but this is now all broken down. One of the sights of the place was a panther, which the sawbwa kept shut up in a cage just outside his palace. It was said to have been caught on the hills which overlook the plain. I have occasionally seen panther's tracks in Yün-nan, and no doubt they exist in many places in the province.

I was put up in the old palace, which was occupied by the sawbwa's uncle, who then had more to do with the management of the state than the sawbwa himself. He was a very pleasant-mannered and intelligent man, apparently about 50 years of age. He had travelled all over the Chinese Shan States, and had visited Ta-li Fu and Yün-nan Fu. I sent my card to the sawbwa, and he returned the call in person. He was considered too young to govern the state, and his uncle was at that time officially recognised as regent by the Chinese authorities[1]. The sawbwa had just been to Rangoon to worship at the big pagoda, and seemed much pleased with his visit.

The height of Möng Hkwan is about 3,350 feet, and it is considered too unhealthy for Chinamen to live in except in the cold weather. A good many Chinese traders come here in the winter, but they all go away in March or April. The guide who brought us down from Hsiang-ta went back home at once; nothing would induce him to sleep the night in the plain. However we were for several days in these comparatively low-lying Shan States, but none of my China-

[1] The young sawbwa assumed the government of the state himself soon after my visit.

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000 however, does not go down to it, but turns in a more westerly direction to Ning-kram, a Kachin village of the Maran tribe. The Kachins were somewhat surprised, as they naturally did not expect to see a European travelling about here, but I had no difficulty in convincing them that it was quite a friendly visit. The last time we had come across Kachins was on the 11th January, the day that we marched into Chan-hsi (San-si). This race is only met with near the Burmese border; they do not extend any distance into the interior of Yün-nan.

487 Our road the next day crossed the Nam Wan a mile or two above the head of the Möng Wan plain and then passed over another range of hills into the Ho-hsa valley. I had sent on to say I was coming and was most hospitably received by the sawbwa, who was then living in his old [136] capital at Se-kow. I found a good many spot-billed duck in the flooded rice fields here and also saw one snipe.

I could not spare the time to accept the sawbwa's invitation to stay on here a day or two, and started again the next morning, accompanied for part of the way by his eldest son. The range between the Nam Wan and the [137] Taping is crossed at 7,400 feet. Here I found a very nice sort of white wild strawberry growing, quite different from the tasteless red variety that one usually finds in this country. We descended into the Taping valley and crossed the river at Nawng-hsai ferry: it is 500 yards wide here, but at this time of the year not more than half the bed has any water in it and it is shallow enough to be fordable. We slept the night at the Shan monastery at Man-waing [206] or Man-yün. Since my last visit, telegraphic communication had been established by Mr Jensen between T'êng-yüeh and the Burmese frontier, and I found a telegraph station established here and was once more in touch with the outside world.

On the 15th of May we reached the frontier fort of Nam-paung, and in two more marches did the 32 miles which separate this post from Bhamo.

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they have taken to talking Chinese among themselves. We met a party of them out with cross-bows and dogs to hunt sambur, which they say are fairly plentiful in the valley of the Ya-lang Ho.

We wished we had had time to halt a day or two and shoot, but we had come out to get through as much work as possible, and we had to go on. Yün-nan is certainly not a great shooting country, but its sporting capacity must not be judged by the small amount of shooting we were able to do. With leisure to halt whenever he wanted to, the traveller might certainly get some fair shooting in places.

Panthers, wild pig, wolves, sambur, and barking deer undoubtedly exist, and in Ssŭ-ch'uan I once saw a tiger[1]. Of small game the Lady Amherst pheasant and Stone's pheasant are fairly common, and in some of the lower-lying places there are Chinese francolin and Bamboo partridges. Hares I have seen, but I do not think they are at all common. Snipe I have shot occasionally, but have never seen very many of them. No doubt the duck shooting is the best form of sport to be got in Yün-nan. This is very good in the Ta-li lake and the country to the north of it and in several other places. It is probably worth nobody's while to come to Yün-nan on purpose to shoot, but the future traveller may, if he has leisure, manage to find some amusement and vary his diet.

The next day, after a steep descent of 2000 feet, we crossed the river which lower down at Yün Chou is called the Nan-ch'iao Ho. Like most Chinese streams it only retains its name for a short part of its course, and, where we crossed it, does not seem to have any particular name.

Curiously enough, though rivers are often nameless, bridges nearly always have names and these are generally written up on the bridge, sometimes also with a list of the persons who subscribed to build it and the amounts they gave. Rivers are generally called after the nearest bridge or the nearest important village, thus constantly changing their names.

The stream is here 40 yards wide with a depth of four or five feet, flowing swiftly over a rocky bed. The

[1] See p. 216.

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312 had been passing through are, as far as I could see, entirely watered by lakes and ponds: there do not appear to be any running streams. They are much less fertile than the valleys further west, no doubt in consequence of the increased difficulty of irrigating the land where no running water is available.

136 What these plains lack in fertility is from the sportsman's point of view abundantly made up for by the quantities of geese and duck which one finds in the lakes. There were flocks of bar-headed geese all over the plain, and one could walk right up to within twenty or thirty yards of them before they would rise in a leisurely manner. Out of one flock I got six. Two fell to my first two barrels as they rose, and then the flock after flying round a short distance twice, again came over my head at close range, enabling me to get two more each time. This will seem incredible to those who know that very wary bird the wild goose, but I remember in India once, in the Aligarh district, finding a flock of these bar-headed geese equally tame. There was no sport in this, so when I had killed fifteen—enough to feast our followers for two or three days—I gave up shooting them.

However tame the geese may have been, the duck, though numerous, were by no means easy to get within shot of. The mallard and teal seem to be the commonest on the large lakes, and that small black and white duck called the tufted pochard on the smaller ponds.

From Mu-pang-p'u to Chên-nan Chou we took four days, moving very slowly, as Watts-Jones often had to leave the road and ascend hills so as to get a better view of the country. Our road led us at an average height of 7000 feet through a sandstone plateau country, with small hills rising up out of it, very dry and bare except for a few 241 little fir trees. Villages are not numerous, and the cultivation is chiefly confined to strips of beans, opium, and wheat along the narrow valleys.

000 Just before reaching Chên-nan Chou we had made a halt to put up the plane table, when Ryder suddenly appeared coming in by a road from the north. So after being separated for three and a half months we hit each other off to a yard. He had gone from Li-chiang eastward

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288 ported from Hong-kong either through Tong-king or up
438 the West River to Pai-sê.

We had not seen much signs of trade on the road from Yün-nan Fu here, and indeed it was hardly to be expected, as we had not been on what is considered a main road. Coming from the east we had met perhaps 200 or 300 coolies carrying earthenware cups and jars to the capital, from a place called Mao-mao-shih not far from Yüeh-chou.

438 The caravans going the other way were confined chiefly
317 to mules loaded with salt. Yün-nan Fu is a great distributing centre of salt and tea. The former article comes from wells which lie north of Ch'u-hsiung Fu.

136 I had a little shooting in this Ch'ü-ching River plain. Near Lu-liang there were Brahminy ducks (Ruddy Sheldrake) feeding in the opium fields, and I found them quite easy to get up to. Baber also mentions that these birds are easy to approach in poppy fields. He suggests that they feed on the opium and get stupefied by it. This seems probable, as he is generally a very wary sort of duck. I also shot mallard, teal, and snipe in this plain, and near Ch'ü-ching got two widgeon out of a flock of a hundred or more on a small lake. This is the only time I have seen this duck in China.

000 Watts-Jones, who had, as I mentioned before, come by the main road through Ma-lung Chou, had passed through Ch'ü-ching on the 6th, so I was now following him on to Hsüan-wei.

Leaving Ch'ü-ching on the 11th we passed Chan-yi Chou, where our route rejoined the main road and the telegraph line. From here another very important road branches off eastward through P'ing-yi Hsien to Kuei-yang Fu, the capital of Kuei-chou province. From Kuei-yang Fu one road turns northwards to Ch'ung-k'ing, and another continues eastward through Hu-nan, till it strikes the Yangtze at the T'ung-t'ing Lake.

We went on a little further and slept at Chiu-lung-shan in a temple on a little island between two branches of the Ch'ü-ching River. Here my interpreter discovered an official notice posted up, referring to Captain Pottinger's party having been obstructed in two places, and warning everyone against interference with him, as he was survey-

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round in a circular furrow, into which the paddy was thrown. 407
It was worked by a water-wheel which revolved horizontally
like a turbine, teeth being arranged all round the outer 376
edge of its top surface to catch the water.

We had heard cuckoos everywhere round us for the last 136
few days. The bird appears to be the same as the English
cuckoo, and in western China as in England it makes its
appearance in April, though I think in the Shan States I
have heard it as early as March.

My mules went straight along the main road to Yang-kai 000
the next day, but I made a slight detour to see Hsün-tien
Chou which lies a little off the road. It is a small, poor
town in a rather well-cultivated plain with the upper waters
of the Niu-lan Chiang running through it. The Tao-t'ai 631
of eastern Yün-nan has his residence here. His district
comprises Chao-t'ung Fu, Tung-ch'uan Fu, and Ch'ü-
ching Fu.

It rained most of the day and we did not reach Yang- 000
kai till seven in the evening, as the march with the circuit to
Hsün-tien must have been 24 miles.

The next day we passed Sung-ming Chou which lies a
mile to the right of the road[1]. The town is a small one,
but it stands in a good plain, measuring about 10 miles
each way. Exceptionally fine opium is grown here and at 249
Yang-kai. The poppy flower of Yün-nan is usually white,
the next most common colour being mauve or purple.
Scarlet poppies are occasionally seen but they are not
common.

After crossing the plain the road leads over a lot of 000
uncultivated undulating ground. As there was some delay
in changing our escort at Sung-ming, I went on without a
guide. Going off to the right of the road to put up my
plane-table, I tried to make a short cut back, and got on to
the wrong path, a mistake which we did not discover till we
met a man a mile or two on. We then struck across to the
left but found so many well used tracks made by timber-
hauling from the fir woods in front of us, that it was most
difficult to pick out the right road. We could see no village
and could find no one to ask the way of, and as it was

[1] What is considered the main road passes a little further to the east through Yang-lin, but the route I took is rather the more direct of the two.

1 [village of Liu-shu-ho -- Analyst]

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000 getting dark I began to think we were in for a dinnerless bed in the open. However on climbing on to a little ridge we were able to see some smoke which we made straight for. Luckily it turned out to be Shang-tui-lung, the very village we were to sleep at, and we found our mules arrived and tents pitched.

136 The following day, the 10th May, we started through a country full of pheasants, and crossing a range at 7000 feet, descended a little into the Yün-nan Fu plain and 000 reached the town in the evening. Mr Ker had also arrived the same day, so we were both in on the exact date that we had agreed to meet when we separated at Ch'u-hsiung in March. To keep up to time I had been obliged to do 65 miles in the last three days, longer marches than I have usually done when keeping up a survey, and longer indeed than pack mules would be capable of getting through in a continuous journey of several months.

Ker had been as far north as Hui-li Chou and had with Ram Sabad, one of the Survey of India surveyors, mapped a good deal of the very intricate country in that part of the Yangtze basin. His observations gave very small hope of finding a practicable line for a railway in that direction, and the correctness of his views was borne out by a further survey made in the following year.

Captain Ryder, I learnt from Mr Stevenson, the missionary here, had waited on a long time at Yün-nan Fu in hopes of getting the longitude, but finally had to give it up, and left on the 23rd April, going by a circuitous route through Lu-nan Chou and A-mi Chou to Mêng-tzŭ. From there he turned eastward to K'ai-hua Fu, and made his way thence by a direct road to Lao-kai on the Red River, the frontier town of Tong-king. From there he returned to India.

Ker and I had arranged to meet Turner at Yün-nan Fu, and we had not long to wait, for he came in two days after us. He had gone from Hui-li to Tung-ch'uan, and from there had come by the same road that I had followed to the capital.

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000 between the little Chiang-ch'uan Lake and the hills to the east of it, just at the point where a stream connecting it with the Ch'êng-chiang Hai forces its way through these hills.

The village has some nice trees and looks well from a distance: inside are the usual pigs and dirt. Its height is just under 6000 feet, the first time for six weeks I had camped at such a low elevation.

On the 18th, crossing a low range of hills, we descended to the lake of T'ung Hai, and, rounding its eastern end, reached the town of that name. The plain round the lake is well cultivated and there is a ring of large villages round it. The town though not very big is decidedly prosperous and has a good deal of trade. We found kerosine oil in general use here for lamps, a sign that we were approaching the civilisation of Tong-king.

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373

From here Turner and I separated, his road branching off in a more westerly direction. Ker had left us two days previously to find a way from Chin-ning to T'a-lang, thus getting more country surveyed than we otherwise should have done.

316 Turner and Ker met at T'a-lang and were able to visit the gold mine, which they found a productive one in spite of the very crude machinery used. After this they had a most trying journey over roads rendered nearly impassable by heavy rains. They followed up the course of the Pa-pien Chiang (Black River) for several days, turning westward from near the south end of the Ching-tung T'ing plain. Ker crossed the Mekong to Yün Chou, and from there went northward to Ta-li Fu, where he met Turner, who had come there by a more direct route. They did not reach Burma till August. Travelling in Yün-nan in the rains is not a pleasant experience. It was quite an exceptional circumstance for them not to be wet to the skin on every march, and their rate of progress was sometimes not more than a mile an hour.

• 136 It had rained almost unceasingly since we left Yün-nan Fu, so it was pleasant to start the next morning in fine weather, with the cheerful call of the Chinese francolin all round us. This bird closely resembles the painted partridge of southern India, and is the common partridge of Burma

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and of the Shan States and the lower lying valleys of Yün-nan; but I have never before or since seen it at anything like such a high elevation as 6,200 feet, which is about the height of the T'ung-hai plain.

Crossing a range of hills we descended steeply down a narrow gorge to the Ch'ü Chiang valley, which being only 4,800 feet is warm enough to grow sugar cane, a valuable product in Yün-nan. The river which waters this valley is 100 yards wide and is fordable at this time of year, being also crossed here by a wooden footbridge. Later on in the rains the water rises and mules have to cross by a bridge two miles lower down, just where the river leaves the plain.

I have reason to remember the footbridge, for the man who was in charge of my pony, so as not to wet his own feet, tried to lead him over the bridge. As it was made of narrow planks not very carefully joined together and the whole structure was decidedly shaky, the natural result was that the pony fell off it when he had got half way across. It was an anxious moment when I heard a shout from behind and looked back to see the pony hang for a moment and then fall. Luckily he was not hurt, though there was a considerable drop.

Our hopes of getting through the day dry were disappointed, as, before we could reach our night's quarters at Kuan-yi, a heavy thunderstorm burst, which wetted us to the skin in a few moments.

On the 20th May a march of 17 miles took us to Hsin-fang, a village in the Lin-an plain, where we put up in a temple. We were below 5000 feet here and in a much warmer climate than the traveller in Yün-nan is accustomed to, while the mosquitos reminded us that we were now in the rainy season. Luckily we had a clear night and I was able to take the latitude, the only observation I got between Yün-nan Fu and Tong-king.

The town of Lin-an Fu lies five miles off the road to the south and I had not time to visit it, but I made a slight detour the next morning to the top of a low spur, and I was able to fix its position.

The town is said to contain 1000 houses: it lies in a plain of considerable extent, but only narrow strips along

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000 Shans Möng Ya. As the elevation he e is only 2,400 feet, the latter race have been allowed to retain undisturbed possession. They form part of the Shan state of Ta-mêng-t'ung or Möng Htong.

The next day we crossed the river. It is here 50 or 60 yards wide and was three feet deep, with a strong enough current to make the ford difficult. There is no boat or raft in the whole plain, so that if a traveller happens to arrive immediately after heavy rain, he has to wait till the water goes down again. In the rainy season it must usually be impassable. The Shans are not as good as the Chinese in their arrangements for crossing rivers.

Climbing a big jungle-covered range we took two days from here to reach Ta-mêng-t'ung, the capital of the state. 243 There are many cultivated clearings in the forest, and the chief thing grown is buckwheat, a beautiful crop at this time of year, making large red patches over the hillsides. • 136 A notable event on the day we left Wan-tien was the putting up of a hare in the jungle. This is the only time I can remember having seen one in Yün-nan, though they are common in the Tibetan part of Ssŭ-ch'uan.

563 The plain of Ta-mêng-t'ung is not a large one, and as 622 it is not much under 4000 feet high there are some Chinese families settled here, though the majority of the inhabitants are Shan. The sawbwa, who was then only twelve years old, lives a little to the north of the main road, so we put up in the old town which lay on our route.

006 From here the main road to Yün Chou lies through Shun-ning, but I wanted to find a more direct route, so struck out E.S.E., and, after an uphill march, camped in the little Lo-lo village of Li-pa-sa at 6,200 feet.

The next day the road took an unexpected turn to the south and joined into the route by which Ker and I had come up from Chên-k'ang the year before. I had therefore to follow this road into Yün Chou, arriving there on the 11th December. I put up in a large temple, and we had a day's halt to rest mules and men. Some of the animals were in bad condition when we started, and two of them 435 were by this time unfit to carry loads. Luckily prices are not high in western China, and I had only to pay £4. 12*s.* and £3 for the two ponies I bought to take their places.

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669 of treachery on the Mahommedan side were very common all through the rebellion.

After an uphill march on the 18th through jungle and
000 fir woods to the pleasant little hill village of Pai-yin-ch'in, we descended the next day to the Ching-ku Ho, which here runs through a curious valley, so much cut up by wooded spurs and deep sandstone ravines that it can hardly be called a plain. There is scarcely any flat ground, but there are a good many villages scattered along the valley, and the side streams are lined with terraced fields. The country reminds one very much of the upper part of the Shweli River.

245 There is a certain amount of tea grown on the hillsides here, at heights between 4,500 and 5,500 feet in a sandstone soil. It is not considered so good as that produced in the Shan state of Keng Hung, the famous P'u-êrh tea.

• 136 I shot a woodcock on the march which brought us into the Ching-ku valley. I have occasionally seen this bird in different parts of Yün-nan, and have met with it in May in the Tibetan part of Ssŭ-ch'uan.

000 Our route for the next day and a half still lay down the Ching-ku Ho, but the country is so broken by steep spurs running down to the river, that there is little actual flat going. The river is twice crossed. The first crossing is by a wooden bridge where the stream, though not 20 yards wide, runs in a tremendous chasm between cliffs 200 feet high. These extraordinarily deep ravines are characteristic of this valley.

We reached Wei-yüan on the 21st December, and I found the place in no way changed since my previous visit. From Wei-yüan to P'u-êrh is only four or five marches by the direct road, but I had been along this route in 1895. I therefore struck off in an easterly direction for Hsin-fu, a place near which Turner and Ker had come in to the P'u-êrh-Ta-li road in the previous season. From there by turning south to P'u-êrh I should be able to get in the only part of this important road that had not been surveyed by our parties.

Our route led northward for a day and a half up the Wei-yüan Chiang, along the road to Chên-yüan T'ing, which had been followed by Captain Wingate in 1895. The

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Yi-mên was the place where Ryder and I had arranged to meet, and he turned up the following day after dark, having done a 26 mile march. These meetings in out-of-the-way places are very pleasant, and we halted two days here together. Our pleasure, however, was considerably damped by the news of Stormberg, Magersfontein, and Colenso that Ryder had brought with him from Yün-nan Fu.

On the 21st January we set out again, Ryder for Ch'u-hsiung, myself for Yün-nan Fu. My road crossed the range which separates the basin of the Red River from that of the Yangtze at 7,350 feet, and then descended a little into a good sized plateau, with small hills rising out of it, very dry and, therefore not much cultivated. We slept at Hsiao-lung-t'ang in a large temple pleasantly situated among trees.

The next day we reached An-ning Chou. The road lay down the course of a small river on which were a good many duck. I got five—three merganser, one brahminy (ruddy sheldrake), and one spotbill. The merganser is fairly common in Yün-nan, and I have found them quite eatable in spite of the fishy look that the shape of his bill gives him.

At An-ning we joined into the main road by which I had come from Ta-li the year before, and the next day we reached Yün-nan Fu. I cut off the last half of the march by taking a boat across the corner of the lake.

I was able to get the same comfortable quarters that we had lived in the previous year, and spent five days in the capital renewing acquaintance with Mr Stevenson and other missionary friends. Mr Jensen of the Telegraph Service, who had helped us so much before, had I was sorry to learn been laid up with rheumatism and had been obliged to take a trip home.

I found the French very active in Yün-nan Fu. There were 10 or 12 Frenchmen in the capital at the time of my visit, all connected with the railway which is to run up into Yün-nan from Tong-king.

The French were not at all popular with the Chinese, and there were even then signs that there was likely to be trouble. This feeling culminated a few months later in

216 *Up the Chien-ch'ang valley*

000 The next day we followed down the narrow valley of a small stream by a hillside path with steep reddish coloured mountains rising on each side. We stayed for the night at Mo-so-ying, a village of perhaps 250 houses.

On the 17th, the third march from Hui-li, we reached the An-ning Ho which here varies from 50 to 100 yards in width and flows with a strong current. This is the stream which runs down the middle of the Chien-ch'ang valley, and for the next few days we followed it up.

At Chiu-chuan-ch'iao, where we had to cross a good-sized tributary of the main river, we found the stone bridge by which it is usually spanned was under repair, and we had to make use of a very temporary wooden structure made of rounded logs tied together. So rough was the arrangement that one of the mules fell off it and his load which contained most of my cartridges was soaked through. Luckily they were nearly all brass-cased, and were none the worse after being thoroughly dried.

We were now down at a level of 4,300 feet or so, and found the sun a little hot in the daytime though the hilltops all round had snow on them. We slept at T'ieh-chiang-fang where I was lucky enough to get a very nice room in an inn, with the An-ning Ho running right under the window.

•136 Soon after starting the next morning we heard the roaring of a tiger in the hills to the west across the river. Though evidently he was not far off, we could not make him out for some time, but finally he came out and lay down on a big rock to sun himself. He was about 600 yards off on a steep hillside, and as there was no means of crossing the river which lay between him and us, it was impossible to get nearer to have a shot. The tiger did not seem the least disturbed by our watching him, nor by the presence of several people who were going along a path on his side of the river about 500 yards below him. I took out my field glasses and watched him for quite five minutes: he would sometimes get up and walk round for a few yards and then lie down again on the rock, flapping the end of his tail. Eventually he got up and walked away into the jungle. This is the first tiger I have seen or heard of in western China, though I have occasionally come across

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panthers' tracks. It is not often in any country that one would get such a good look at a tiger, and such an opportunity of observing his ways. 136●

We were now well into the Chien-ch'ang valley. This part of it is not, however, a flat plain. In fact there is scarcely any really level ground, but between the hills on either side is a width of about a mile of gently sloping land which is cultivated in terraced fields. There are a fair number of villages, but this end of the valley does not strike one as extraordinarily rich. 241

We slept at Liang-lu-k'ou, a small village just opposite the town of Tê-ch'ang which is on the other side of the An-ning Ho, and is said to contain 700 houses. The river is here crossed by ferry in many places, and they were building an iron chain suspension bridge across it at Tê-ch'ang. 797

The next day I was overtaken on the march by a bearded horseman in Chinese dress whom I at once recognised as a French missionary. He turned out to be Père Bourgain who lives at Tê-ch'ang. We both slept at Huang-shui-t'ang, and had a very pleasant talk in the evening.

He is one of five priests who are established in this part of Ssŭ-ch'uan. They had had a good deal of trouble with the Chinese of this valley who are not very partial to Europeans, but the matter had been taken up and the missionaries had got the best of it, so the Chinamen were at present on their best behaviour. I certainly found them very civil the whole way up the Chien-ch'ang valley; and even in Ning-yüan Fu which has a very anti-foreign reputation I did not see any signs of unfriendliness.

Père Bourgain seems to have many converts, and has some even among the Lo-los, though he says it is very difficult to cure them of their habits of drunkenness.

It is impossible not to admire the zeal and unselfishness which induces the Catholic missionary to come to China there to spend the rest of his days in the cause of his religion, without any hope of ever seeing his native country again. For it is only in very rare instances that a Catholic missionary ever goes back to his own land. He makes up his mind from the beginning to live and die in China. Living alone, as most of them do, it is a very salutary rule that they have, that when possible every priest shall go and

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

Arrived at Ya-k'a-lo we went to the French mission. 000
Père Grandjean could not suggest any way of capturing the runaways, but he offered to find three of his Christians as substitutes, and we were able to get back to La-ta-ting with them that evening. This was not the only kindly act of assistance that we received from Père Grandjean and his confrères on the Tibetan border.

At first we were at a loss to explain the sudden flight of our men, but one of the mission people said that news had just arrived that Tibetan soldiers were waiting to stop us at the place on the Ba-t'ang route where a road branches off to Garthok. A caravan had arrived at La-ta-ting the night before, and doubtless our mule-men had heard this from them and decided to bolt, though as a matter of fact we had no intention of taking the Garthok road.

On the 3rd of May we left La-ta-ting and crossed the Chia-la pass, which, though it is 15,600 feet high, had only a few inches of snow on it. Sleeping at Hnga-tsa, we went on the next morning, crossing the Chiang-ka River, here 30 yards wide, by a knee deep ford at the village of Tsong-en. This is the point where the direct road from A-tun-tzŭ to Ba-t'ang joins in. From here a gradual ascent up a narrow barren valley brought us on to a plateau country at Chia-ni-ting.

On the 5th our road lay over open rolling downs rising 136 •
to 14,500 feet. This is the best country for game that I have seen anywhere in western China. Large coveys of Eared Pheasants were constantly in sight. This is a magnificent bird as large as a goose, his whole body white with a dark green tail which looks black in the distance. He appears to live chiefly in the snow, or very near the snow line, and his loud harsh crow can be heard a mile off. He never flies if he can help it, but can make very good use of his legs, and so wary is he, that though we constantly saw them, we were never able to get within shot.

Another bird, more common if anything than the Eared Pheasant, is the Blood Pheasant. These birds also go about in large coveys, and have also the greatest objection to taking flight if they can possibly avoid it.

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136 We found them chiefly in the woods just below the snow. Their general colour is a French grey very much like guinea fowl, but with some green feathers on the breast and sides, bright scarlet legs, and a fan-shaped tail with red feathers in it. This bird is not so wary as the other, and we shot a few, but they seem to be endowed with a wonderful capacity for carrying away shot.

Hares also were very plentiful here. They are a large kind, very much like the English hare, and much bigger than the Indian variety. Partridges I only saw once. This was near Tsong-en where I shot three out of a covey. They are the Sifan Partridge, and very much resemble the English bird on the back but are marked black and white on the breast.

We might have had really good sport here by beating the little valleys, but unfortunately we only had one gun among us and very few cartridges, so were obliged to confine ourselves to shooting for the pot.

000 A good deal of snow fell on this march, and it turned later on in the day into a regular blizzard with a piercingly cold wind which froze our faces and hands quite numb. We were glad therefore to descend a little from the bleak downs into the village of Pa-mu-t'ang[1]. Here we joined the main road from Lhasa to Peking, and from here to Ba-t'ang we followed in the footsteps of A. K., Gill, Bower, Rockhill, and Bonvalot.

It was near Pa-mu-t'ang a little way along the Lhasa road that the Tibetan soldiers were stationed to stop us, so the villagers not yet knowing which route we intended to take, naturally gave us rather a cold reception. Every door was locked, and we had to make a forcible entry. We picked out what seemed the best house, and Manifold was hoisted over the wall. Directly he landed in the court-yard inside, he was met by a huge Tibetan mastiff. These dogs are most formidable and are usually kept chained up, but this one had evidently been let loose for our benefit. Luckily the owner of the house had also come out when he found his wall being escaladed, and was induced to tie his dog up and to open the door.

[1] Called Bam-ding in Tibetan according to Rockhill. Marked in some maps as Bong-ting.

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As usual, we soon became the best of friends with the people whose house we had so unceremoniously broken into. We were given a large room and regaled with buttered tea which we found excellent after our cold march. The combination of the hot tea and the caloric-producing butter is just the thing for a cold climate. After all there is nothing more incongruous in putting butter in tea than there is in putting milk in it.

The house was a very large one and the only obstacle to our comfort was the horrible smell of an enormous cauldron of the coarsest kind of turnip which the people of the house were cooking as a delicacy for their dinner.

Our next march lay along a pleasant grassy valley full of flocks of sheep. Passing K'on tzŭ-k'a[1] we crossed a little pass from which the Yangtze was visible, and descended a narrow valley to Te-ga-ting. The weather was bright and fine again and we saw a good deal of game, including some Stone's Pheasants (*Phasianus elegans*), and two woodcock, at one of which I made a disgraceful miss.

Continuing down the same valley the next morning we reached the Yangtze and followed up the bank of that river to the Chu-pa-lung[2] ferry where we crossed to its left bank. The Yangtze is here from 100 to 150 yards wide, running with a strong current through very barren hills. The ferry-boat is a fine one and will take 15 mules across at once. The Tibetan name of the Yangtze is Dre Ch'u according to Rockhill. As pronounced locally it sounded to me like Nri Ch'ŏ or Ndri Ch'ŏ. The Mekong they call Da Ch'ŏ, and the Salween Chiama Ngŏ Ch'ŏ. The elevation of Chu-pa-lung is only 9000 feet, and the shade temperature rose as high as 70°.

On the 8th May we reached Ba-t'ang. The distance from Chu-pa-lung is nearly 20 miles but the road is an easy one. The Ba-t'ang plain was the biggest I had seen since leaving Chung-tien a month before. It measures about two miles by one mile, and was beautifully green with crops of wheat and barley.

The town has some 200 houses, most of them of a good

[1] Rockhill's K'on-djin-k'a.
[2] Dru-ba-nang in Tibetan according to Rockhill.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

the village of Den-bo-nong, where we put up in the house of a man whom Père Soulié had spoken of as the rich man of the district: in spite of his wealth we found he could drive a very stiff bargain for anything he had to sell.

The next day, the 3rd June, our road turned somewhat abruptly in a northerly direction, reaching the broad top of a range by a very steep climb, the highest point being 16,000 feet.

We found a fairly sheltered camp in a little valley at 15,300 feet, and rigged up shelters with waterproof sheets. These were all right as long as it was fine, but were only moderately effective against the snow which began to fall at midnight and went steadily on. By doubling ourselves up in the middle of our beds we kept fairly dry, but all clothes we were not actually wearing were soaked.

The thermometer was down to freezing and snow still falling heavily when we got up on the 4th June soon after four o'clock. One of our ponies had given way the day before and had finally fallen down the hillside into some rhododendron jungle, from which we could not move him. So I started back in the early morning with two men to see if he was still alive.

We saw a wolf as we went back up the hill, but he was very wary and gave no chance of a shot. This was the only one we came across in Tibet, though I fancy they are fairly common. To our surprise we found the pony on his legs and brought him on, but in the afternoon, though carrying no load, he again broke down and had to be left with some nomad shepherds.

We caught up Ryder and Manifold at the midday halt in a well-watered valley, full of good grazing ground, on which were the ragged-looking tents of several nomad encampments. We entered into conversation with some of these wandering shepherds—at least as well as a total ignorance of each other's language would allow—and bought some cream cheeses from them. These were rancid, not to say rotten, but they formed a little variety in our somewhat monotonous diet.

Going on up this valley in steady rain we came at about three o'clock to a large overhanging rock, under which some shelter could be got. As the rain was just

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

000 turning to snow we decided to halt there for the night. A rather miserable night it proved. Our firewood was too wet to be of much use for cooking, and the rock being limestone soon started a steady drip of melted snow. We slept with blankets over our faces to keep the drip off, and woke up in the morning with our beds covered with pools of ice-cold water.

The next morning was fine and with the sun shining and some hard walking we were able to get the circulation back into our chilled limbs. After crossing a range we descended a narrow wooded valley and eventually got to a river 40 yards wide, whose bank we followed up to Chong-tsa-gong, the first village we had seen for three days. It was indeed a pleasure to sleep in a house again after our experiences of the last two nights in the open.

The next day we followed up the same river, crossing it at Nṛen-da, and reaching Ra-nong[1] in the afternoon. Here we were on the Ba-t'ang-Li-t'ang road, and from here on to Ta-chien-lu we followed the main road along which several other travellers had preceded us.

•136 Our road of the 7th took us up a pleasant wooded valley full of the large white Eared Pheasants, whose loud crowing could be heard for a long distance. We got gradually up on to a high-lying bleak grassy plateau, with rocky granite hills rising out of it. In the afternoon it came on to hail, and we were glad to find shelter in a solitary mud house called Ndzon-dza[2] into which we all managed to fit.

000 We ourselves slept in the yak-shed, which was built in the form of a verandah to the house. It was rather cold and smelt, but we found it lighter and less smoky than the solitary room of the house. The height of Ndzon-dza is 15,000 feet, and as it snowed at night and our roof was not water-tight, we woke up with our beds in pools of cold black-coloured water.

Marching through snow the next morning we passed a small lake, on which was a solitary pair of merganser, and ascended the Go-ra-la pass, 16,000 feet[3]. A very bleak,

[1] Called La-ma-ya by the Chinese.
[2] Rockhill's *Tsung-ta.*
[3] 15,753 feet according to Gill.

7: Hu K-5 (1934-) 1946 AF16 Southwest China AF16

equipment, and the standardization of the finished product are most important.[1]

Recently, realizing the necessity of such improvements, the Bureau of Agricultural Research of Szechuan has established four model Tung tree experimental stations at Pei-ling, Nan-chung, Ning-shui, and Wan-hsien districts in order to direct the essential improvement work. With the author's experience among the tung farmers in the Basin, he feels strongly that it is probably wiser for the Agricultural authorities here to carry on the improvement work along the lines suggested above rather than aiming merely to boost the present acreage. Successful modern commercial agricultural production means high quality, as well as quantity. It would be heart-breaking to witness the same tragic fate befall the Tung tree, generously favored as it is by the Basin's physical conditions, that befell China's silk and tea. Nature has already done her part, and it is now up to man to do his.

C. The Wax Tree Production

1. The White Wax Tree

White wax, produced by the secretions of tiny insects, locally known as Pai-lou-chung (Coccus pela), on a number of wax trees or shrubs, is another unique forestry product of the Szechuan Basin. The so-called wax trees or shrubs consist of over ten species, including both conifers and broad-leafed hardwoods. One particular species of conifer, locally known as Pai-Lou-Shu (Praxinus Chinensis), is the most important and the most common species on which the wax insects are raised.

There are two main species of wax insects: Shan Ti Tsung, or the hilly insects, including breeds produced in Hui-li, Hei-chang, Ning-yuan,[2] and Kuan-hsien districts, and Pa-Tsung, or insects of the plain areas, including breeds produced in O-mei, Lo-shan, Chien-wei, and Hung-ya districts (Fig. 36). Generally speaking, the plain insects are inferior in quality and are not used for breeding purposes. Also, it is reported[3] that in the

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[1] Chao, op. cit., p. 24.

[2] Hui-li, Hei-chang, and Ning-yuan districts are now under the jurisdiction of Sikang province.

[3] Ho, op. cit., p. 15.

7: Hu K-5 (1934-) 1946 AF16 Southwest China AF16

136 neighborhood of Lo-shan and other districts to the north, the insects cannot survive the winter. Each year the wax tree growers have to dispatch special messengers on foot to secure eggs or breeds of insects from the hilly regions, particularly the Chien Chang area in the Ning-yuan district of southern Sikang province, which is about 250 miles distant from the principal wax-producing centers at Lo-shan.

Owing to the long distance involved, and the slow and difficult transportation conditions, as well as the great variation in climatic conditions between the warm insect-producing southern areas and the cool wax-tree-growing districts to the north, there is involved great risk in transporting these insect breeds. The carriers travel night and day, and generally the trip is covered in sixteen to twenty days, for this is the period during which the eggs are expected to hatch. Once the little larvae start crawling around, the carriers have no alternative but to throw them away. This alternative, of course, means great financial losses to the wax-tree growers, and has become one of the most serious problems of the wax-tree industry in the Basin.

237 The principal wax-producing areas are concentrated in the southwest of the Basin, particularly in the districts of O-mei, Hung-ya, Chia-chiang, Lo-shan, Chien-wei, and Kuan-hsien (Fig. 36). The total production of white wax in the Basin varies with the climatic conditions. Wind and rain are very much dreaded, particularly at the season when the insects are in suspension. These insects, exposed as they are on the tender branches of wax trees of one or two years' growth, are too weak to resist strong wind or heavy rain.

Normally, the total annual production is around 20,000 piculs. But during recent years, the total production has amounted to only 5,000 piculs, about a fourth of the usual production. This present sharp decrease in white-wax production is, however, due not so much to climatic adversity as to political instability and heavy taxation in the Basin. The greatest enemy of white-wax production in Szechuan Basin is the stupendously difficult conditions of transportation. The newly completed Szechuan-Yunnan western highway will undoubtedly relieve the transportation difficulty, and will accelerate the development of the industry in the Basin.

largely Catholic and evangelical; I was told this was because of land disputes. The manor house was a bailiff's house which had just been rebuilt after the earthquake. /196/ I had no sooner reached it and dismounted when several of the Christians paid me a visit. When they learned that I was not a missionary they made no bones about the fact that they had set up their ancient gods in their back rooms. (1)

T 361 797

1. In Dawo four soldiers were stationed;in Tschanggu eight; in Tschuwo one; in Gantse six, all together supposedly 500 men!

The location of Dawo is in many respects similar to that of Hor Gantse (Plate XLII). In both places a larger river cuts through the southern mountain chain, making a narrow gorge, and in both places there is a widening of the valley just above the place where the river cuts through, which makes possible farming and culture generally. From here the Dawo or Tschanggu River (here called Schogre Chu) flows toward the southwest and joins the Ya lung. Dawo is only 3,040 meters above sea level. The nearest mountains which, close to the south of Tschanggu reach heights of over 5,000 meters, are somewhat lower here. Dawo is also a center of the musk trade. The region around the place yields annually about 4,000 sacks; Tschantui is supposed to send 3,000.

T 361

T [B37]

The valley of the Niugre Chu which one follows in the same direction as before, is at first also wide and full of groups of houses. On the mountain slopes there are also artificial terraces, many of which are covered with trees that are many decades old, indicating here, too, traces of former extensive agriculture. (2)

2. If one follows the large Dawo Chu or Schogre tschu downstream, one reaches Wa ör gu after two days, then Minyag which is already in the Ming tscheng tu se district. After seven days one gets to Nya tschü ka or the Chinese Hokow on the road between Li tang and Ta tsien lu.

On April 26 I spent the night in the village of Godscha which lies in the middle of a primeval forest. In a small clearing at twilight I saw about 20 monkeys scratching for sweet roots. The macacos were considerably larger than the well-known African long-tailed monkeys. Their thick fur made them look very squat. On all sides

C 136 ●

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• 136 they had set up guards that gave warning at the slightest sound. Here the animals had much greater respect for humans than at Dergi where people would never harm a monkey, in order to keep from committing an unnecessary sin. I saw many more of them here than in the forests of Dergi and Ling. They are seen here in troops of 40 and seem to undertake great journeys.

Just as I was about to fire on the apes I discovered that I had a competitor. Between the dense stalks of mountain bamboo, with a coat that could hardly be distinguished from the leaves and branches, a large panther came creeping up, aiming for the macacos. I stalked him for another step, then he crouched preparatory to leaping and - a shot from my rifle felled him. The monkeys screamed and then I saw an old fox running toward the ancient spruces. And all this wild game was roaming about next to the road, a few thousand paces from a settlement.

The peaks of the great Southeast Tibetan mountain chain are scarcely lower than those of Central Tibet. There are even some extensive regions covered with steppes. Nevertheless the fauna is different not only in the /197/ lower valleys. As far as fauna was concerned I had reached another geographical zone here which had many species related to the eastern Himalayas and Assam. There was a greater number of species but fewer animals. Not a single species compared with the countless buffalo and wild-ass herds of the highland of Central Tibet with its more arctic climate. The yellow-brown ursus lagomyarius is in the south replaced by the so-called ursus tibetanus which is somewhat larger than its northern brother and is completely black with the exception of frequently brownish ear tips and a small white band at the throat. Because of the extension of its habitat it might better be called the Chinese bear. Panthers replace wolves in these regions as the most feared herd robbers. They are especially dangerous to dogs, so that the natives prefer to use dogs as bait for their panther traps. The three or four kinds of antelopes of the Tschang tang are here replaced by mountain sheep and wild goats (Cerus, Pseudovis nayans, Capricornis, Budorcas). Only the deer species, among them the musk deer, are found throughout, from Tsaidam as far as the Himalayas. However they never go up to the steppes at 4,200 meters, but even in North Tibet keep to the upper bush- and timberline. The high ridges around Tschanggu and Dawo are also the beginning of the region of the snow leopard (the irbis), so that even an untrained eye can see four different kinds of cats (felis uncia, felis pardus fontanieri, felis tristis, felis pallida).

With the wealth of larger mammals there is, of course, a corresponding increase in the number of species of birds and insects which are unknown farther inland and higher up. C 136

The landscape which I saw along the road could not adequately explain this change. At the Heka Pass (Chinese: Sung lin kow) which I crossed the day after I left Dawo I again encountered extensive plateau steppes with smoothly sloping moraines which were reminiscent of the Ba tang Valley near Dscherku ndo and were similarly inhabited by tent nomads. Only the low large river valleys between the plateaus - which the tea route avoids as much as possible - account for the rich vegetation and bring about the abundance of living creatures. C 133 T 361

On the other side of the Heka Pass I left the land of Hor and came into the Ming tscheng tu se or the Dschagla (lDschagsla) rgyalbo. I was now in that large kingdom that has been able to maintain itself to this day as a result of well-timed surrender and great flexibility, in spite of the oppressive yoke of China and Manchuria, although its chief city Ta tsien lu ting has at once become China's key to the whole of Central and West Tibet. T 681

Below the Heka Pass, still in the midst of the belt of willows, the Ming tscheng king had just completed a tiao fang (Tibetan: dzong), a medieval fortress. It was a square stone structure covered with loam, four stories high with only loopholes toward the outside. He stationed one of his aristocratic bailiffs there. The soldiers and people living in the vicinity told me that the fort served as a defense against new attacks of the yellow hord of Tschantui monks. The missionaries of Ta tsien lu called it a refuge of the king against the power of the Chinese overlords, who were becoming more and more arrogant. The new fort stands in the middle of the broad trough-shaped valley like a sentry house, without taking much advantage of the terrain, and this is telling evidence of its builders' conceptions of war. T 712

/198/ Like many small kings of East Tibet, the Dschagla rgyalbo is a conservative in religious matters. For him the Nima sect is the most important. But in his valleys are to be found many remnants of the old Bönbo. My very first quarters in Ming tscheng were in the house of a Bönbo chief, and not far from it were numerous Bönbo sanctuaries. However, repeated attacks of the Tschantui had destroyed most of them in the course of the last decades and everywhere I came across ruins, burned houses and temples (1) (Plate XLIV). The T 795

1. In the 1860s there was still a large Bönbo sanctuary

strawberries and strawberry blossoms reminded me of the German forests. We did not see any game except foxes and now and then a band of monkeys that fled from branch to branch with a great deal of noise. C 137 [136]

Many of the Hsining horses which were not used to the narrow and slippery paths, fell down the embankment, and always delayed us at the countless shaky bridges. At each bridge the packs had to be unloaded and carried over individually by us humans, while the animals were held at the head and tail and half lifted and half shoved across to the other shore. Fortunately not one of the horses was in such good spirits while this was going on that it felt like making wanton capers. A few of the bridges that were 30 paces long were made of only a single plank which lay only a handbreadth on the spars that extended from the banks of the river. At every step the planks bent and swayed so that the horses could hardly keep on their feet unaided. Four meters below, the cataract tore, roared and foamed. My old bitch Tschimo always got dizzy and when everyone else had crossed she cautiously crossed the plank on her belly. 000

Beginning at 2,400 meters the settlements in the narrow wooded valley began to grow denser. For a long time there were only isolated farms and small groups of houses, most of which in the narrow valley bottom are inhabited by Chinese colonists. They squat in miserable straw huts, whereas the Tibetans occupy stone houses on the steep clearings of the slopes. They have here remained wealthy land owners. But for how long? The Tibetans plant little corn, but a great deal of barley and wheat. The Chinese in the bottom of the valley plant corn almost exclusively and are traders. C T 361 241

Every afternoon toward two o'clock we made camp upon some /Plates XLIX, L, LI, and LII appear between pp. 216 and 217 in the original text. / /217/ small clearing. The animals always found some food in the woods and were also fed with corn and tsamba which we had brought from Ta tsien lu. Most of these clearings originated as a result of forest fires. At all of them were to be found the familiar three stones (tab rdo) which had served previous travelers as a cooking place. These are also regarded by the natives here as the home of some hearth god who wishes to be well treated. Woe to him who touches the three stones with his foot who carelessly drops the kettle and perhaps spills its hot contents on the three stones or on the fire! Without doubt luck will be against him from that moment on! C T 777